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A  
PREPARATION  
vnto FASTING and  
REPENTANCE.

By PETER MOVLIN, and  
translated by I. B.

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To the Religious  
and Vertuous Lady,  
the Lady IANE BOYS,  
*Widdow to the right wor-*  
*shipfull Sir IOHN BOYS,*  
sometime Recorder of  
*the City of Canterbury;*  
grace & peace from our  
LORD IESVS  
CHRIST,



Adame, I  
present un-  
to your La-  
diships view  
and reading,  
*this Homelie preached in the*  
A 3 French

## The Epistle

*French tongue by that learned and iudicious diuine, Mr. Peter du Moulin, Minister of the word of God, and by me translated, touching that excellent conference betweene God and his seruant Abraham; wherein we may behold on the one side the nature of sinne, and the vengeance of God when sinners are come to their full measure; on the other side the patience and familiar accessse, which he affords to those that loue him, how milde and patient he is towards them that feare him, and how hee behaues himselfe towards his enemies,*  
and

## Dedicatorie.

and all to this end to mone  
us all to faith, repentance,  
and humility.

And sithence my small  
paines in englishing it yeelds  
me a right to make choyce of  
one to whom I may dedicate  
this little volume, I am bold  
to present the same unto  
your Ladiship (hoping your  
fauourable acceptance ther-  
of) and the rather because  
it befits you, (Madame) in  
many respects, for these  
vertues that are here re-  
quired, are in you. (Ma-  
dame) I speake it without  
flattery; faith, repentance,  
humility, zeale to Gods  
house, loue to his word, loue  
and



## The Epistle

and faith which you haue to  
the Lord Iesus, and towards  
all his Saints; for you are  
an Anna, alwayes seruing  
God in the Temple with fa-  
sting and prayers, a Lydia  
in hearing Gods word, a  
Mary in pondering and  
meditating the same, a Dor-  
cas to Widdowes and Or-  
phans. a Shunamite to the  
Prophets and Ministers of  
God, not onely countenan-  
cing our persons and mini-  
stery with your person and  
presence in our Church of  
Canterbury when you are  
here, but also cherishing vs  
with good and comfortable  
words, and exercising your  
liberall

## Dedicatorie.

*liberall charitie towards our  
poore, not leeing your first  
loue, like the Ephesians, but  
continuing it towards vs frō  
time to time; and therefore  
the iust God will not forget  
your piety towards him, nor  
your charity towards his  
Saints; but as your name  
and charitable workes are  
inregistred in our booke of  
remembrance, so is your  
name written in the Booke  
of Life, your deeds of cha-  
rity in feeding, cowering,  
visiting the poore, written  
in that Booke that shall be  
opened in the day of iudge-  
ment to your consolation;  
then shall you reape plenti-  
fully*



## The Epistle

fully what you sowe here, and  
as Damascen speakes, here  
you giue a little, there you  
shall receiue much; now you  
giue a transitory thing, then  
shall you gaine an eternall;  
here you giue a penny, there  
you shall receiue a King-  
dome; for if Iulius Cesar  
gaue Lands to one that gaue  
him but a draught of water,  
what a reward will Christ  
giue to those, that giue but a  
cup of water to drinke in his  
name to those that belong to  
him? If Darius gaue a  
Kingdome to Silosontes,  
that gaue him a garment  
onely; what a Kingdome  
will Christ giue to those that  
giue

## Dedicatorie.

giue him cloathing, foode,  
and drinke, in the name and  
person of the least and poo-  
rest of his brethren? The  
same Iesus Christ whom you  
feede, cloath, and visite here  
on earth in his members; as  
he feedes you and cloathes  
you here on earth, not onely  
corporally, but also spiritu-  
ally, with the spirituall  
Manna the bread and wa-  
ter of life, euen he himselfe  
who is your spirituall foode  
and garment also, will giue  
you that euerlasting King-  
dome, prepared for you from  
the foundation of the world;  
where and when you shall be  
crowned with the crowne  
of

**The Epistle, &c.**

*of righteousness, cloathed  
with the robes of glory, sit  
downe with Abraham, Isa-  
ack and Iacob to be nour-  
ished with the fruit of the  
tree of life and water of life,  
and liue eternally with him  
in the kingdome of heauen,  
Amen.*

Canterbury the  
30. of Iune, 1620.

**Your Ladiships**

**in all dutifull ser-**

**uice to command,**

**IOHN BVLTEEL**

# ¶ A Preparation vnto FASTING and REPENTANCE.

GEN. Chap. 18. vers. 20.  
21. 22. 23. 24. 25. &c.

20 *And the Lord saide,  
Because the cry of Sodome and  
Gomorrhah is great, and because  
their Sinne is very grienous.*

21 *I will goe downe now,  
and see whether they haue done  
altogether according to the cry  
of it, which is come vnto mee,  
and if not, I will know, &c.*



**T**is not needfull  
my brethren to  
represent & shew  
forth vnto you  
the extraordi-  
**B**                    narie

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nary occasions, for the which  
we are invited to afflict our  
soules, and sanctifie a Fast by  
Repentance ; seeing that we  
want not ordinary causes :  
The enmity of Satan, and of  
the world, the feebleness of  
the Church, the Name of  
God blasphemed , our vices  
that doe increase , our zeale  
which waxeth cold, the hand  
of God lifted vp to strike vs,  
and his rods prepared , doe  
binde vs to tremble vnder  
his hand , and preuent his  
iudgements by Fasting and  
Repentance ; least G o d  
send vs another kinde of  
Fasting, making vs to Fast  
from his Word, which is the  
spirituall bread, sending vs  
that famine prophecied by  
the Prophet *Amos* , not a  
famine



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famine of bread, but a famine of the hearing of the Word of God, for a punishment, because we taste this spiritual bread with distaste, and receiue not his Word with reuerence.

Let vs doe in such sort, that our humiliation may be acceptable vnto God, and that whiles our bodies are voide of meate, we haue not our hearts replenished with hatred and rancour, that whiles wee abstaine from drinking, wee be not drunken with pride: (for God doth as much detest the fast of the hypocrite, as the dissolutenes of the prophane,) that our mouthes doe not only abstaine from meates, but also from bad discour-

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les and euill words; that we fast with our eares, to keepe them shut against vaine and idle discourses, and with our hands, keeping vs from rapine & vsury: In a word, that al that which is in vs, euen to our secret thoughts celebrat vnto God an holy Fast, and pleasing vnto God, through Iesus Christ. That we may know that fasting is not instituted to satisfie the Iustice of God, but to reuenge vs of our selues. That we giue vnto the poore that which wee spare & take from our selues, that our voluntary fasting may helpe and aide that fast which the poore endureth of force & necessitie. And while that your bodies fast, let your soules feede on  
the



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the foode of life, which is a meate which you must eate (as of olde the Paschall Lambe) with bitter hearbes, soaking it in teares of repentance. Instead of sackcloth, after the fashion of the Elders, be ye cloathed and couered all cuer with holinesse and integritie; in lieu of sprinckling of ashes, as of olde, acknowledge your selues, with *Abraham*, to be dust and ashes, and giue glory to G O D, in humbling your selues: Who knoweth if God will not haue pittie on his people, and will not stirre vp his compassions vpon his children? For ha- uing in times past staied the Sunne at the prayer of one man, how much more will

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he stay and keepe backe his iudgements at the generall cry of his whole Church, proceeding from faith, and made strong by Repentance?

To dispose our hearts thereunto, I haue chosen this excellent conference betweene God and his Seruant *Abraham*; where you see on the one side the nature of sinne, and the vengeance of God when sins are come to their full & heaped measure: on the other side the patience and familiar accessse which hee affords to those that loue him. All this conference may be reduced to these three heads:  
I. Who he is that speakes.  
II. How hee behaues himselfe

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selfe towards his enemies.  
I I I. How milde and patient  
hee is towards them that  
feare him.

I. P A R T.

*I. Who he is that speakes.*

**T**Ouching him that  
speakes vnto *Abra-*  
*ham*, it is said in the begin-  
ning of the Chapter, that  
three men did present them-  
selues to *Abraham*; one of  
those is called a while after  
the LORD: And so in the  
history of the vision of the  
burning bush, and in the hi-  
story of *Gideon*, and in that  
of the conception of *Samp-*  
*son*, euen he who is called an  
Angell, is called the LORD;  
which cannot appertaine

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vnto any but vnto the Son of God our Lord Iesus Christ: For it is hee, who being sent of God, is notwithstanding God, and the Lord our righteousnesse, *Jeremie 23.* by whom euen then the Lord gouerned his Church, made it feeble his assistance and know his wil, yea, before the flood hee hath by the mouth of *Noah* preached to the dead, whose spirits are now in the infernall prison. *1 Pet. 3. 19.*

Perhaps you finde it strange that hee appeared vnto *Abraham* in the forme of a man, as if before he was borne of the Virgin *Mary*, he had tooke mans nature, but you must know that the bodies wherein the Son of  
of

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of God appeared in the olde Testament, were but borrowed bodies for a time and by dispenlation, the Deity of the Sonne not being vnited personally to the body, which was an instrument which he vsed for the present action onely, and then left it. Euen as a good or a bad Angel may assume a body and moue it, without giuing it life or forme, and without making himselfe one person with that body.

*II. How God behaues himselfe towards his enemies.*

**N**OW touching the manner wherein and whereby God behaueth himselfe towards his enemies, it is expressed



*A Preparation vnto  
pressed vnto vs in these  
words: And the Lord said vn-  
to Abraham, Because the cry of  
Sodom and Gomorrah is great,  
& because their sin is very grie-  
uous, I will goe downe now, and  
see whether they haue done al-  
together according to the cry  
of it, which is come vnto me,  
and if not, I will know.*

Where you see, that God  
beares and permits with pa-  
tience the wicked to rule a  
long time, but when their  
sinne is come to the full,  
then he vnfoldes and spreads  
abroad his terrible iudge-  
ments; which he doth here  
in this place after an inquiry  
and kinde of information,  
to shew that he proceedes  
herein iustly and without  
precipitation. Hee speaks  
then

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then of a sin that cries before God, so *Abels blood*, Gen. 4. cryeth from the ground unto God for vengeance; So *Iob* in the 31. chapter, speaking of land detained by an vniust possessor, saith, that the land cries against the unlawfull possessor, and the furrowes likewise therof complaine. And *Habbakuk* Chap. 2. speaking of houses built by extortion, saith, that the stones cries out of the wall, and the beame out of the timber answereth it, as bearing witness against their master before God. And *Saint Iames* in his fift chapter, saith, that the hyre of the labourers, which haue reaped downe your fieldes, which is of you kept backe by fraud, cryeth, and the



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the cryes of them which haue reaped, are entred into the eares of the Lord of Sabbath. Which teacheth vs, that there are heinous sins that cry and call God to vengeance, so that though men should holde their peace, the thing it selfe would speake, as our Sauiour saith, Luke 19. *If these men should hold their peace, the stones would immediately cry out.* For euen as when God speakes, the liuelesse and sencelesse things vnderstand; When he speakes to the rocke, it casteth foorth water; when he speakes to the dead, they rise vp at his word: Euen so God vnderstands the language of sencelesse things, and brings them

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them foorth to witnesse against them whom hee will punish in his wrath. These crying finnes are the finnes that are come to their full measure, as the iniquitie of the Amorites in *Ioshuabs* time; for in *Abrahams* time God declareth in the 15. chapter of Genesis, that *the iniquitie of the Amorites was not yet full*, that is to say, that the measure was not full to the top as then; according to that which Christ Iesus saith vnto the Iewes, Mat. 23 *Ye fill vp the measure of your fathers*: which the Apostle Paul, 1 *Thess. 2.* saith, happened in his time, *They fill vp their finnes alwayes, for the wrath is come vpon them to the uttermost.*

This

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This last period of sinnes, is when these two things concur in a countrey or in a towne : I. When sinners doe boast of their wicked acts, and haue lost that good that remains in sinners, *to wit*, the shame of doing euill, wherein the Prophet *Esayas* coupleth the Iewes with the Sodomites, in the 3. chapter, *They declare their sinne as Sodome, they hide it not* Such are they of whom the *Wise-man* speaketh in the 2. Chapter of Prouerbes, *who reioyce to doe euil, and delight in the frowardnesse of the wicked*, which is the third and last degree of iniquitie, which *Dauid* describeth in the 1. Psal. namely, *to sit in the seat of the scornfull,*

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*full*, that is to say, of those that with insolency and flowing do mocke at Gods Word, and take a delight, yea, a glory to despight and vex him. II. The second point that makes this full measure of sinne is, when there is no one man to be found in a citie or countrey that withstands the euill, and opposeth himselfe against it, and as it is said in the 12. Psalme, *The godly man ceaseth, the faithfull faile from among the children of men,* there is none that doth good, no not one; none that feare G O D, no not one; or else the number of good men is so small that they are as nothing in a crowde, and as a graine of corne

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corne in a heape of straw. Such was the condition of Ierusalem, which *Jeremie* deplores in his 5. Chapter, Runne yee to and fro through the streetes of Ierusalem and see now, and know, and seeke in the broad places thereof, if ye can finde a man, if there be any that executeth iudgement, that seeketh the truth, and I will pardon it. And in the 22. chapter of *Ezekiel*, I sought for a man amongst them that should make up the hedge, and stand in the gappe before me for the land, that I should not destroy it, but I found none; therefore haue I powred out mine indignation vpon them; I haue consumed them with the fire of my wrath, their owne way haue I recompensed vpon their



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*their heads, saith the Lord God.*

This selfesame enormitie and hainousnetle of sinne is here represented by the word, aggrauate, or made heauy and weighing down, where God saith, that the sinne of Sodome is very grieuous, speaking of sinnes as of burthens, which ouerwhelme our soules, and doe hinder them to lift vp themselves to God, and doe cast them downe headlong into the depth of perdition: Or else he speakes of sinnes, as of weights put in a ballance, that carry them against the patience of God, and doe make his will to hang towards the side of the punishment; therefore the Prophet  
*Zacharie*

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*Zacharie* in his fift Chapter compares sin to a lumpe of lead; and the Prophet *David* *Psa.* 38. saith, *his iniquities are gone ouer his head; as an heauy burthen, they are too heauy for him:* and the Prophet *Isaiah* speaking of our sinnes as of heauy burthens, wherewith *Iesus Christ* hath charged himselfe to discharge vs; He hath borne our griefes, and carried our sorrowes, the Lord hath laid on him the iniquity of vs all. and *S. Peter*, 1 *Pct* 2. He hath borne our sinnes in his owne body on the tree, by whose stripes we are healed. O how heauy was that burthen, seeing that the least peece of our sinnes which euery one of vs doe commit, is a sufficient weight to cast vs down headlong,



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headlong, and plunge vs to the bottome of the bottomlesse pit! Now Iesus Christ hath borne the sinnes of all men on his Crosse. It was the most principall burthen and charge of *Jonas* shippe; the Marriners laboured with strength of armes to vnload the ship, & to saue their liues did cast their wares into the sea, but the heauiest burthen remained in the ship, namely *Jonas* sinne; neither was there any way to saue themselves, but by casting him into the sea. True it is, that as Leapers doe not feele nor smell their owne infection, nor they that haue an obstructed and corrupt nose doe not smell the scent of their breath; and the swine wallowing

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wallowing in the mire doe  
finde that odour sweet; so  
men plunged and steeped in  
sinne, feele not the weight  
of their sinnes, because they  
are as it were borne and bred  
with them, and that this  
naturall euill groweth and  
increaseth more and more  
by custome; which is the rea-  
son which the Philosophers  
doe render, why those that  
swimme betweene two wa-  
ters, feele not the weight of  
the water which is ouer their  
heads, because (say they)  
that an element is not heauy  
in his naturall place: Euen  
so sinne doth not oppresse  
nor overcharge the consci-  
ences of prophane men, and  
they feele not their consci-  
ences burthened, because sin  
is

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is there in them as in his own naturall place, but if God withdraweth a man out from this bottome and depth, and maketh him once to breathe the aire of his grace, then the very reliques of sin that are in him weighes him much downe and weakens him much.

When therefore the sinne of the wicked is come to his full and last measure, then God, who by his patience hath inuited sinners to repentance, who hath vncovered, dunged, and pruned this barren figge-tree three yeares long, finally seeing that it bringeth forth no fruit, and that the sinner mocks at his long patience, commands that the axe be  
laid

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laid vnto the roote of this  
curled tree, and rewardeth  
his long expectation with  
the greatnesse of his punish-  
ment. Euen as when a wo-  
man condemned to death  
by law being found with  
childe, her execution is de-  
ferred till she be deliuered of  
of her childe; so although  
God hath already determi-  
ned in his counsell to punish  
some wicked men, notwith-  
standing he stayestill the sin  
which they haue conceiued  
in their hearts, be brought  
to ripenesse; during which  
time the sinner often makes  
merry, as malefactors doe,  
who to driue themselves  
from their dumpes, play in  
prison at cards and dice; but  
before God the day and  
houre

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houre of their execution is decreed.

Notwithstanding before he comes to that point, hee speakes as if he doubted of the truth, and prepares himselfe to make a kinde of information and enquest. *I wil goe downe and see now, saith he ) whether they haue done altogether according to the cry of it, which is come vnto me :* And so in the confusion of languages God descends, to see what the children of men builded, and to haue knowledge thereof.

These things are said after the fashion of men, for God descends not, seeing he is euery where, and hath no need to enquire, seeing hee knoweth all things; but the



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the holy Ghost stutthereth  
with vs, as with children, in  
humane words, of Diuine  
things. God comes downe  
to vs, when he makes him-  
selfe to be felt of vs; he stret-  
cheth his arme, when he dis-  
playes his strength; hee  
moues himselfe when hee  
will mooue vs; he wakens  
when he makes it knowne  
that he hath not slept; hee  
enquires of the sinnes of  
men, when he will conuict  
and conuince them; hee  
speakes as doubting, when  
he will put vs out of doubt  
of the certainty and full  
knowledge of our actions.

Notwithstanding God  
giueth by this practise a rule  
vnto Magistrates, not to  
iudge till after a carefull en-  
quiry,

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quiry, and after a ripe consideration, and to vndergoe that Law which God hath imposed vnto himselfe, saying, I will goe now downe and see if it be thus and thus: Which is also a warning to all particular men, that they be not vniustly prone to beleecue calumnies, nor rashly vniust to condemne others without being well informed of the truth; but expecting the iudgement of G O D that will make all things manifest, let vs beware that wee giue not rashly our iudgement.

C

III. *How*

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III. *How gentle and milde  
God is towards them that  
feare him, and the care bee  
both of his children.*

**T**He third point is the manner, how God behaues himselfe towards those that feare him. This point requires a more carefull and serious consideration, because it toucheth vs more particularly.

Of these three men setting themselves forwards towards Sodome; two of them goe on their way, but the third who is called the Lord, stayes with *Abraham* who being in thought for his nephew *Lot*, fearing least he should be intrapped and in-

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inwrapped in the ruine and destruction of Sodome, makes intercession for the men thereof: *Wilt thou also destroy the righteous with the wicked? Shall not the iudge of all the earth doe right?* Hee could not better ground his supplication, then on Gods Iustice as Saint *Paul* saith, *Rom. 3.* What shall we say, is God vnrighteous who taketh vengeance? God forbid, for then how shall God iudge the world? God being by nature righteousnesse it selfe, can no more do iniustice, then white can black, or the flame can freez. To say that God is vnrighteous, is to say hee is God and is not God, for to be, and to be righteous, are one  
C 2      thing

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thing with God, not as with men, or Angels, who are susceptible of contrary qualities without corruption of their substance. Euen as the right of gouerning and of iudging the world, is deuolued and fallen to him by inheritance, not happened by election: so neither is he iust and righteous to be conformable to lawes that any hath imposed to him, but as his Empire, so his Iustice is naturall.

This righteousnesse being necessarily ioyned with goodnesse, *Abraham* had reason to presuppose, that it was more conuenient and befitting this vpright goodnesse, to support the wicked for the good mens sake, then



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then to destroy the good  
for the wickeds sake. Not-  
withstanding it seemes this  
beares many exceptions,  
and hath many difficulties.  
For not to speake of afflicti-  
ons for Gods cause, which  
befall the faithfull alone,  
while that the vngodly  
prosper as Christ saith, *Yee  
shall weepe, but the world shall  
reioyce*, because these afflic-  
tions are honourable, a glo-  
rious reproach, honest  
brands & blemishes, scarfes  
and lueries of our warfare,  
and conformities to Iesus  
Christ, I will speake onely  
of euils and afflictions  
wherewith God punisheth  
the good with the wicked,  
and that because of the  
wicked: God had foretolde

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by his Prophets, that by reason of the sins of the people, the land should vomit out her Inhabitants, which was fulfilled when *Nebuchadnezzar* did lead the people captive into Babylon, with the multitude of this rebellious people, *Daniel* and *Exekiel* were led also away, as also those three men, who by the heate of their faith, overcame the heate of the burning furnace. There were the good afflicted, for the wicked mens sake. There were seauen thousand in Samaria, and among the ten tribes, that had not bowed their knees vnto *Baal*, were those exempted from the publicke calamitie, when as *Salmanazar* & *Tiglatpilezer* kings

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kings of Syria did leade the  
ten tribes into captiuitie.  
Doth not God say by his  
Prophet Ezekiel, Chap. 21.  
that his sword shall cut off  
from the land of Israel, the  
righteous and the wicked. And  
when God saith in the 18.  
Chapter of the Reuelation,  
Come out of Babylon my people  
that ye be not partakers of her  
sinnes, and that ye receiue not of  
her plagues? doth hee not  
warne them, that if any of  
his people remaine there,  
he shall be partaker of the  
plagues of Babylon? And  
if God would now at this  
time afflict a kingdome, gi-  
uen ouer to idolatry, and  
should finde there a generall  
plague, who doubts but that  
the faithfull mixt with the

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**Idolaters should incur the same danger?**

To explaine vnto you this point. Obserue that when God visits a kingdome, or a Citie, with a generall affliction, by reason of the wickednesse of the people, then those of the faithfull, mixt with the wicked shall escape, whom God intends to make as yet vse of, and to imploy them for his glory, and for the good of his Church. So hee saued *Noah* from the vniuersall Floud; because hee would reserue him, and make vse of him, for the preservation of mankind. So also in the dayes of the Emperour *Vespasian*, the Church of the Apostles that was in Ierusalem,

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Salem, was warnēd to goe out of the Citie, and withdraw her selfe to Pella on the other side of Iordan, least shee should be inclosed by the enemies in the besieging of the Citie, whereby it was razed down and the people destroyed. And in the 14. Chapter of Ezekiel, God speakes after this manner: *Sonne of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will breake the staffe of the bread thereof, and will send famine upon it, and will cut off man and beast from it; though those three men, Noah, Daniel, and Iob were in it, they should deliuer but their owne soules by their*

C 5. *righte.*



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*righteousnesse, saith the Lord God; they shall not deliuer neither sonnes nor daughters, they onely shall be deliuered; Because that the conseruation of these men was profitable to the Church of God.*

But if God, who provides for his worke as it pleaseth him, will imploy no more such a one, and will quickly giue him the possession of eternall life, then maruell not if he die as the rest doe; and if the like and semblable accidents do befall him; notwithstanding in his common afflictions with the wicked, he hath particular consolation; God giues him grace to profit by his chastisements, and to take these banishments for flights

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flights from the world, and walking towards God: Poverty is vnto him a wholesome and profitable dyer, and an exercise of abstinence. In his death-bringing sicknesse, Gods Angel assists him, who wipes off from him his sweaty drops of blood, and Christ Iesus neere him shewing him the crowne of Glory. His death is as farre different from the death of others, as there is difference betweene the gates of hell, and the Kingdome of God. So Threshers with the same flaile doe alike thresh both the corne and the straw, but to diuers endes; which are as Christ Iesus saith, To gather the Wheate into the Barne, but

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to binde the straw in bundles, to burne it in the vnquenchable fire. So the passage through the red Sea, was the ruine of the Egyptians, but was to the Church of God a passage to arriue vnto the promised inheritance. In a word, the chastisements wherewith God doth visit the faithfull, shall neuer be fully distinct and separated from those of the wicked before the day of iudgement; for then the sheepe shall be called out from among the goates, diuided and set a part, and the eares growen pell-mell, and confusedly mingled with Wheate, and that hath together endured both storme and weather, winde and hayle,

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hayle, shall be picked vp by the Angels, euen vnto the very last slip and sprig, and be bound in bottles, to be cast into the euerlasting fire.

Notwithstanding, *Abraham* might seeme to passe the limits of modesty in this demaund, as ready to controule the actions of God, *Wilt thou* (saith hee) *destroy the righteous with the wicked? that be farre from thee;* as shewing vnto God his duty: Then afterwards hee seemes to vse policy and Art towards God, endeavouring to obtaine of God by retails and parcels, that which hee thinkes hee shall not get by the whole, and all at one time; saying, *If there be fifty righteous in the Citie, wilt thou*  
not

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*not spare the place for the fifty  
righteous that are therein?*

And this being granted vnto him, from fifty he comes to forty five, and from that to forty, and from that to thirty, and so at last vnto ten. Hardly I suppose is there to be found any Prince, be he neuer so meane and pettie, that would endure that any of his seruants should leade him so by degrees, and abuse thus his gentlenesse, and yet notwithstanding there is some comparison betweene the greatest Prince of the world, and the meanest begger, yea, betweene the excellentest Angell, and betweene the Pismire and worme, the distance and inequalitye is not infinite, for they are creatures,



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tures, and there can be no infinite distance betwixt two finite things ; but there is no comparison betweene God and the most excellent creature that is; how much lesse betweene God and between a man, a sinner as *Abraham* was, who acknowledgeth himselfe to be nought but dust and ashes? whose light is nought but darkenesse? whose righteouneesse is as filthy ragges? whose strength is as smoake that vanisheth away? If God findes no stedfastnesse in his Angels, how much lesse in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the Moth? Such as was the splendor of *Herods* robes, when

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when hee was eaten of  
wormes and gaue vp the  
ghost, in comparison of the  
brightnesse of the Sun, such  
is the glory of man in the  
presence of God, and that  
small lustre which he hath in  
this world, is accompanied  
with thousands of briers and  
incommodities, like a gloe-  
worme in the midst of a  
bush. What thinke ye is the  
highest heaven before God?  
It is as a point in his pre-  
sence; and what is the earth  
in regard of heaven, but as  
a point in comparison? And  
what is a man in comparison  
of the whole earth, but as a  
Pismire wandering in a large  
countrey? as the Prophet  
*Isaiah Chapter 40.* speaketh,  
*Behold the nations are as a drop*  
of

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*of a Buckets, and are counted as  
the small dust of the ballance,  
and are as nothing before him.*

*And therefore Abraham  
saith, Behold I haue taken vpon  
me to speake vnto the Lord,  
which am but dust and ashes.*

*It is also the end for the  
which God hath created  
man of the dust, to the end  
that if he should happen to  
glory of the light of his vn-  
derstanding, hee should be  
presently abased and abated  
by the remembrance of the  
birth and beginning of his  
body, and by the feeling of  
his infirmity, and to the end  
hee should vse and imploy  
this reason to pray vnto  
God, who lifteth the poore  
from the dust, and powreth  
his treasures into earthen ves-  
sels,*

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scels, that he would not contest against dust, nor enter into an accompt with ashes; that he would let it dissolve by nature, without dissolving it before his time by the violence of his wrath. This is the consideration which *David* brings in the 103. Psalme, to moue God to clemency and compassion. *Like as a father pitieth his children, so the Lord pitieth them that feare him; for he knoweth our frame, he remembereth that we are dust, before whom wee cannot present our selues, but our haire must stare, our blood must freeze within vs, and all the pride wee haue in vs must needes be abated by feare.*

All these considerations  
might

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might make this private familiarity of *Abraham* with God, seeme to be excessive, as intending to controule the actions of God; and his cunning with small respect to insinuate himselfe little by little, and obtaine by pecces that which hee durst not demand all at once.

Notwithstanding in that God heareth him willingly, and accepts his demaund, hinders vs to presume of any euill in such an holy and excellent seruant of God.

To resolue you of this point, ye must know that in a great similitude of words, there is often a great dissimilitude of sence and intention. Two persons sometimes will vse the same words, and  
make



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make the same signes, but to diuers ends, and with different intentions. As in the 17. Chapter of Genesis, *Abraham* laughs at the promise which God made him touching a Sonne, this laughter in him is not reproued, because it proceeded of ioy, not of distrust; but in the 18. Chapter *Sarah* laughs at the selfe same thing, and is checked for it, because God did perceiue therein her distrust, as if the thing was impossible. *Zacharie* the father of *Iohn Baptist* and the Virgin *Mary* doe answere the Angel in words alike, saying, *How shall this be?* In *Zacharie* it was a *How* of doubt, in the holy virgin *Mary* it was a *How* of inquiry,

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ry, to demand instruction.  
Who could approue in any  
other then in *Moses* these  
bolde words, *Yet now if thou  
wilt, forgine their sinne, if not,  
blot mee I pray thee out of  
thy booke which thou hast  
written?*

You know that *Iob* and  
*Jeremie* prest with anguish,  
haue cursed the day of their  
birth. I thinke that those  
that are tormented in hell,  
say the very same thing; for  
as Christ saith of *Iudas*, it  
had beene good for those  
men, that they had neuer  
beene borne. But other was  
the motion that droue these  
holymen to this, other the  
murmuring of the damned;  
for these are moued and set  
on with hatred against God,  
but

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but *Iob* and *Ieremie* haue suffered themselves to slippe by infirmitie to these words of excellence, wherein I doubt not but they haue greatly offended God, and haue asked him pardon thereof. The bubling of their anguish haue casted forth for once this scumme of their impatience; So in a man weaker in faith then *Abraham*, and lesse accustomed to conferre with God familiarly, this priuate familiarity might seeme excessiue; but the humility whereby he acknowledgeth himselfe dust and ashes, and the fauourable answeres of God to his demands, doe exempt him from the crime of remerity.

Let

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Let vs not impute to subtilty this kinde of insinuating himselfe so by degrees, nor looke for any craft therein; let vs rather attribute it to the nature of faith, which imboldeneth herselfe by degrees, and maketh her selfe familiar little by little, by how much shee acknowledgeth the effects of Gods fauour; for the first fauourable answers doe giue liberty to make others, the first graces of God doe containe covert promises of increasing of graces; for God giueth because he hath giuen, his first liberalities doe inuite the following ones, hee crownes not our merits but his gifts, his gifts and his calling are without repentance.

This

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This priuate familiarity of *Abraham* therefore, was without contempt, his boldnesse was modest; his confidence humble; which hee testifies in acknowledging himselfe dust and ashes, for without this humility his prayer had beene vnpleasing to God, who reiects the prayer of the proud, and inclines his care vnto those that haue a contrite and broken spirit, as it is said in *Isaiah*, Chapter 66. *I will looke to him that is poore and of a contrite spirit, and trembleth at my word.* God sendeth raine in greater abundance on low places, yea, & when it doth fall on high places it stayes not there. And if any great tempest  
or



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or furious storme happeneth, the Oake and Ashe trees are ouerthrowne and cast downe to the earth, but the Time and Marioram remaine whole. Gods graces falling vpon the proud doe not stop nor settle there; God resisteth the proud, but giueth grace vnto the humble: To aske of God graces with a haughty spirit, and opinion of his owne righteousness, is to be like him that should begg with a luit of cloath of gold and all perfumed; he that askes after such an vndecent manner must looke to be refused.

Norwithstanding in this gradation of *Abrahams* demands, considering that he being come to the number

D of

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of ten, he stayes there, and saith not, but Lord if there be five found within the Citie, wilt thou not spare the place for those five righteous? Whither it was because *Abraham* did iudge in himselfe, that hee ought to subscribe to the decree and sentence of the iustice of God, and acknowledged that it was a iust thing that a great Citie in the which ten righteous men were not to be found, should be destroyed, and that hee ought not to make intercession for it: Or whither it was, because God hindered him to proceede on in his demands, least hee should aske things contrary to Gods decree and ordinance, and that thereupon  
God

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God should haue been faine to haue refused him, and reiect his prayer; for often in the Scripture God forbids his seruants to make intercession for such and such, when hee is resolved not to pardon them; he forbids *Samuel* to pray for *Saul*, and *Jeremie* to make intercession for the Iewes, because God holdes it not conuenient to his goodnesse, to permit his children to pray vnprofitably and without reaping some fruit.

Obserue also that in this conference of God with *Abraham*, and often elsewhere, the faithfull are called *righteous*, not that they are without sinne, but in comparison of the wicked;

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and because God wipeth out their sinnes by his mercy for his Sonnes sake, whom *Ieremie* calleth *the Lord, our righteousnesse*, *Ieremie* 23. Sometimes also because of the righteousnesse of the cause, which they maintaine, and for the which cause they are persecuted: So *Noah*, *Lot*, *Iob*, *Daniel*, and *Zacharie* are called righteous, though *Noah* fell into drunkennesse, *Lot* committed incest, *Dauid* adultery and murther, *Iob* cursed the day of his birth, *Zacharie* doubted of Gods promises; which faults are as warts in a faire face, which seeme as an exposition of this word *Righteous*.

That we may know, that when Christ Iesus saith that hee

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hee is not come for the righteous, but to call sinners to repentance, these sinners are righteous in some sort, and that Iesus Christ by the *righteous* vnderstands those that thinke they are without sin. Our righteousness consists in acknowledging our vn-righteousnesse, and in cloathing our selues with the righteousness of Iesus Christ, *who hath beene made sinne for vs, that wee might be made the righteousness of God in him, 2 Cor. 5. By his knowledge shall my righteous servant iustifie many* 11a. 53. *Who of God is made vnto vs wisdom, and righteousness, and sanctification, & redemption, 1 Cor. 1.*

This is the sence and meaning of this history, and



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the exposition of the three  
points which wee haue pro-  
pounded vnto you; whence  
springeth diuers doctrines,  
that serue to comfort, in-  
struct, and to humble vs.

*The Application.*

**F**irst in the manner wher-  
in God proceeds against  
*Sodome*, you haue an exam-  
ple and patterne of Gods  
patience, soliciting sinners  
to repentance; he sends *Lot*  
to those of *Sodome*, who was  
among them an Herald and  
Preacher of righteousness,  
who dwelling among them,  
vexed his righteous soule  
from day to day with their  
vnlawfull deeds, as *S. Peter*  
saith, *2 Pet. 2.* But they be-  
leeued

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leeued him not, Gen, 19. 9.  
*This one fellow came in to iourne, and so will needes be a Indge ?* After *Lots* coming, God sends them wars, that spoiles their Countrey, and leads them into captiuitie, whence being deliuered by *Abrahams* helpe, they amend not. At the last God being prouoked, sends fire from heauen, which consumes them : whereunto serued the nature of the soile, for the countrey was full of slime pits, which serued as matter vnto it, and brought a sudden inflaming.

Three things are happened vnto them for examples, and are written for our admonition, vpon whom the ends of the world are come,

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least we should abuse Gods patience, who hath so long time supported vs, solicites & calls vs to repentance: for what hath not God done, to binde vs to his loue and feare? He hath sent vs his seruants, and set his word before our eyes, he hath chastised vs often, and hath set vs on foote againe by his helpe; he hath scattered vs in strange countreys, and then re-assembled vs together againe by his mercy. He makes vs to subsist now as the remainder of the massacre, as some planks saued from shipwracke, or like a brand reserued from the fire, and doe as yet subsist as a miracle to strangers, and a rare example of his prouidence;

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dence; for in the troubles of  
a State it happeneth ordina-  
rily as with catarres and de-  
fluxions, which alwayes fall  
vpon the weakest part. Now  
the weakest part in the body  
of this kingdome is the  
Church of God, notwith-  
standing in these last stirres  
which haue troubled this  
estate, God hath secured and  
saued harmeles his Church,  
and restrained the peoples  
will, though on our side we  
haue enough contributed to  
our owne ruine, and yet  
God euen this day giueth vs  
this grace, that we are here  
assembled in peace, to lift  
vp together our hands and  
hearts before his presence.  
He may then say that which  
he saith, *Isai. 5. What could*

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haue beene done more to the vineyard, that I haue not done in it? Wherefore when I looked that it should bring forth grapes, it brought forth wilde grapes: For that we doe not bring forth fruit worthy of repentance, is it because we haue not beene chastised? but wee newly come forth out of persecution: Or is it because he hath not threatened vs? but yet euen now we were at deaths dore, and as it were on the point of our steepe downe-fall: Or is it because he hath imparted vnto vs his gifts and graces so sparingly? but who can comprehend his goodnesse towards vs, his liberalitie and his patience? Or is it because you haue not beene sufficiently



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sufficiently and carefully informed? but surely we haue not spared our selues in this point, yea, our liberty and freedome of reprehending seemes intollerable vnto many. After a continuall labour, we receiue instead of recompence, ca'umnies, which tend to make our Ministry vnfruitfull, and to take away the efficacy from our preaching: The time will come (if God hath not pittie on vs) wherein ye shall haue teachers according to your desire, or else shall haue leasure to fast after the Word of God.

But if we speake in our exhortations against the abuses of Popery, ye heare that with great attention,  
but

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but yee will not enter into  
disputation with your own  
vices, as being at agreement  
with the diuell on that side.  
You condemne the Church  
of Rome, in that she forbids  
the people the reading of  
the holy Scripture, but are  
we for all that the careful-  
ler to reade it? they are hin-  
dred to reade it by scruple,  
but you by contempt and  
negligence. Ye blamethose  
that pray, not vnderflan-  
ding what they say; but are  
ye more excusable to pray  
without thinking what yee  
say? You reprehend them  
for superstitious signes and  
gesture that they haue in  
the Church; but you in a-  
voiding superstition fall in-  
to irreuerence, one keeping  
on

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on his Hat in Prayer time:  
another makes difficulty to  
kneele, to shew vnto our  
aduersaries that wee neede  
not suffer so much for reli-  
gion, seeing we haue it in so  
litle esteeme. You condemne  
the idolatry of the Church  
of Rome, and notwithstanding  
you idolatrize, and as it  
were worship your bodies  
and goods, which you serue  
much more and better then  
you serue God. You con-  
demne spirituall whore-  
dome, and you pollute your  
selues with corporall forni-  
cation. You condemne those  
that esteeme to merit Para-  
dise by their good works, &  
in the meane time you liue  
as if you would go into hel  
by your euill workes, or as  
hoping

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hoping to be saved without  
your good workes. Wee  
blame auricular confession,  
but are we for all that now  
carefull to confesse our  
sinnes to God? Wee blame  
those that thinke to re-  
decme their sinnes by mo-  
ney giuen to the Church,  
but the money we spare on  
that side, is it bestowed in  
almes-deedes? and that  
which we withdraw from  
the idle, is it consecrated  
to Gods seruice. Contra-  
riwise the poore languish  
and accuse the rich to be  
little charitable, the cry of  
the poore is mounted and  
entred into the eares of  
the LORD of hostes.

And therefore doe not  
take it as an iniurie to be  
com-

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compared to Sodome and Gomorrah; for although we are guiltlesse of that sin, for the which God consumed them with fire; notwithstanding there are other sinnes that cry as loude as that, and for the which many hearers of the Word of God, shal be more roughly handled in the day of Iudgement then Sodome and Gomorrah, as it is denounced vnto Capernaum, Corazin, and Bethsaida, Mat. xx. that had seene the miracles of Iesus Christ, and heard his word, which they had reiected, and were not conuerted.

And indeed the Scripture teacheth vs, that beside the sinne of Sodome, there



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there are other sinnes that cry and call for the vengeance of God. There is the cry of the innocent bloud, witnesse the bloud of *Abel*, that cryed from the earth vnto God. There is the cry of the labourers and Seruants, whose hire is kept backe by fraude, whereof *Saint Iames* speaketh, *Iam. 5. 4.* There is the cry of the widdow, and of the orphan, whereof *Moses* speaketh, *Exod. 22.* *Yee shall not afflict any widdow, or fatherlesse childe, if thou afflict them in any wise, and they cry at all vnto me, I will surely heare their cry, and my wrath shall waxe hot, and I will kill you with the sword, and your wives shall be widdowes, and your children*

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*children fatherlesse.* Which is a sinne that is to be found among vs, besides which, example of violent snatching and vsury are to be found. Such a one fasteth this day from flesh and meat, that eateth at his house the flesh of the poore, and consumeth his neighbours substance. Many ouerturning Gods commandement that forbids to come vnto the altar with voide hands, bring to the Lords Table hands full of violence and extortion, farre from cloathing Iesus Christ in his members, seeing that they strip them thereof.

And what thinke yee of the mortall, or rather immortal quarrels of those,  
that

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that haue not learnt to forgive, that aske of God euery day that hee forgive them not their sinnes, seeing they forgive not those that haue trespassed against them, that hate a thousand times more their neighbour, then they loue God; seeing they defame the Church of God by their quarrels, and put it to an open shame? What, doe yee thinke that these things cry not against heauen? Doe ye thinke that the Heathen souldiers, hauing not torne Christs coate, those can be suffered that teare his body, which is the Church? and seeing that he who offendeth one of the least ones, deserues to be thrown and drowned in the depth of  
of

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of the Sea, with a millstone about his necke, hee which offends the whole Church, deserues he not to be cast into Hell? Or do ye thinke that he can haue peace with his father, that is alwayes in quarrell with his brethren?

It is good also to obserue the causes of the destruction of Sodome, and by what degrees she came to be corrupted. The Prophet Ezekiel, tels vs in the 16. Chapter. *Behold, this was the iniquitie of thy Sister Sodome, pride, fulnesse of bread, and abundance of idlenesse, neither did she strengthen the hand of the poore and needy. These selfe-same vices doe infect our flocke; charity diminisheth*

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nisheth amongst vs, and conuētousnesse increaseth; the quarrels are hot, and the prayers cold; the word of G O D ill planted in our hearts, rancour and hatred firmly rooted in them; the parents are careful to hoord vp goods for their children, but not to teach them to make good vse of them, and to forgoe them willingly for the Gospels sake. In poore families, you shall find in an extreame pouerty, an extreame pride, idlenes & drunkennes; they had rather see their children go naked, then apply themselves to labour and sobriety. Yee shall see in many of the Nobility a prophane humour, an arrogant ignorance, vn-  
cleane



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cleane and filthy words, ordinary swearing, a distaste of Gods Word. They are couragious to reuenge their owne iniuries, but cowards to resist their vices, or to defend Gods cause; sumptuous in cloathes, but niggards in almes-deeds. They are not such as our forefathers were in olde time, ready to run to Martyrdome, but they are ready to runne to euery publike faction and sedition.

Are these those, whom God hath raised to vnderprop & support his Church? or doe we hope that God will deliuer his people by their hands?

Of all in generall wee make this complaint, with  
the

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the Prophet *Iſaiah*, Chap. 9.  
*The people turneth not vnto  
him that ſmiteth them, neither  
doe they ſeeke the LORD of  
hoſtes. Thou haſt ſtruc-  
ken them, and they haue  
felt no paine; thou haſt con-  
ſumed them and they haue  
refuſed to receiue inſtructi-  
on; they haue hardened  
their faces like ſtone, they  
haue refuſed to turne them-  
ſelues; and as it is in the  
29. Chapter of Deuterono-  
mie: They haue bleſſed them-  
ſelues in their hearts, that is to  
ſay, flattered themſelues, ſay-  
ing, I ſhal haue peace, though I  
walk in the imagination & ſub-  
bornes of mine heart, to adde  
drunkennes to thirſt. By this  
meanes Gods patience, that  
ſhould ſerue to amend vs,  
ſerues*

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serues to marre vs. God  
will giue vs thereby leasure  
to repent vs of our sinnes,  
and we take leasure thereby  
to reioyce in our wickednes.  
God commands vs to be  
holy, but we will make him  
a sinner, winking at our pro-  
phane humour. Hee will  
haue vs expect his helpe, and  
we will haue him expect our  
amendment at our leasure.  
This is the right brimstone  
that puls downe fire from  
heaven, that sulphurous  
earth of Sodome neuer had  
such force, to draw downe  
Gods inflaming anger con-  
suming them with fire,  
as the contempt of Gods  
Word hath power to pull  
downe his iudgements on  
our heads: Let vs feare  
least

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least his patience being in the ende ouercome by his wrath, we find no more place of repentance, as God threatneth by his Prophet *I/aiab*, Chap. i. *Therefore when you spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not heare.* But as for them that turne themselues vnto the LORD, Gods familiarity with *Abrahams*, and the free accesse he giues to his Seruant, ought to giue them a holy confidence to speak vnto God familiarly, and to be assured that God will heare them. For as Saint *Paul* teacheth vs, *Rom. 4.* that that which is written of *Abrahams* faith, which was imputed to him for righte-

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righteousnesse, *Was not written for his sake alone, but for us also, to whom it shall be imputed, if we beleue on him that raised up Iesus our Lord from the dead.* So then hold certainly, that this benigne-  
tie of our God in hearing *Abrahams* demaunds, that seemed to be importunate, is not propounded onely for *Abrahams* sake; but for you also that beleue, that yee may haue this assurance, that God is euen delighted and desires to be importuned by his children, and is not offended with this filiall freedome, which proceeds from the spirit of Adoption; that he loues this holy obstinacy; who according to *Iacob* wrastring with  
E him,



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him, lets him not goe, till it  
hath got a blessing; or after  
the example of the woman  
of Canaan, who being often  
repulsed by Iesus Christ, yea  
euen so far as to be compa-  
red by him to a dogge, yet at  
last she obtaines, besides the  
curing of her daughter,  
this testimonie of Christ  
that her faith was great, and  
that hee had not found so  
great a faith, no not in Israel.  
And this is that spirit of  
adoption, of freenesse and  
libertie, which makes, that  
as in afflictions wee had ra-  
ther fall into the hands of  
God, then into the hands of  
men, because his compassi-  
ons are great and many; so  
in matter of demands and  
requests we dare aske of him  
such

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such things, as we dare not aske of men, because his grace and goodnesse are according to his greatnesse, that is to say, are incomprehensible.

Nay, which is more, to giue vs the more private familiarity to call vpon him, although he doth vs good by his free-will, and without any constraint; notwithstanding he will haue vs to thinke that he giues it to our importunity and continuance in prayer, as wee are taught by our Sauour Christ, *Luke 11.* by that similitude of a friend that goes vnto his friend at midnight, and sayes vnto him; friend, lend me three Loaves, I say vnto you, saith Christ,  
E2 though

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though hee will not rise and giue him, because he is his friend, yet because of his importunity, he will rise and giue him as many as he needeth; and by the example of an vniust Iudge, which dispatcheth the poore widdow of her suit to deliuer himselfe from her importunitie, whence Christ saith, Shall not God auenge his owne elect, which cry day and night vnto him, though he beare long with them?

This confidence and familiarity of praying vnto God, shall no more barre humility, then it did in *Abraham*, who amidst his requests, full of liberty, acknowledgeth himselfe notwithstanding to bee naught

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naught but dust and ashes.  
There is an humble familiarity, an humility with freedomes, which being drawne to by loue, diminisheth not the reuerence due vnto him. Wherefore in prayer wee ioyne together these two gestures, we bow our knees, and lift vp our eyes, whereof the one witnesseth our humility, the other our confidence. Many other doctrines doe arise from this Text, which we will briefly touch. When you reade that in a great city, ten righteous are not to be found among many thousands; you may learne, that you must not square your selfe by the multitude to liue well, as the LORD saith, Exod. 23.

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*Thou shalt not follow a multitude to doe euill.* The multitude hath been alwayes a bad counsellor, the broad way leades to destruction. The whole world, shall run after and follow the beast, *Reuel. 13.* They that produce the greatnesse, multitude and vniuersality for markes of the Church, had they liued in Sodome, would haue sooner ioyned themselves with the Sodomites, then with *Lot*, who was almost alone among this multitude.

Which *Lot* being righteous, of whom *Abraham* speaketh, when hee saith, wilt thou destroy the righteous with the wicked? teacheth vs by his example, that



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that it is a dangerous thing  
for an holy man to liue in  
the company of the wicked.  
Wherefore *David* saith, *Psal.*  
*26. Gather not my soule with*  
*sinners, nor my life with blouy*  
*men.* One *Ienas* thinking to  
escape and fly from the pre-  
sence of God, and to exempt  
himselſe from his obedi-  
ence, had like to haue caſt  
away the whole ſhip. A hea-  
then Captaine of a ſhip,  
hearing a wicked man ma-  
king his prayer among  
the reſt during the tempeſt,  
Hold thy peace, ſaith he, and  
hide thy ſelfe, leſt the gods  
know that thou art heere.  
Wherefore God ſaide vnto  
the *Iſraelites*, depart from  
the tents of theſe wicked  
men; namely, *Korah, Da-*

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*Shan* and *Abiram*, and touch nothing of theirs, least ye be consumed in all their sinnes : Come out of Babylon my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues; and that therefore not onely for feare of the like peril & punishment, but also for feare of the contagion of vices. There is nothing so glewish as euill examples, nothing so pernicious as the company of the wicked. If *Dina* had not haunted dancing, shee had preserved her chastity. If the Israelites in *Nehemiahs* time had not allied themselves by marriage with the infidels, their children should not haue spoken the language

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language of Ashdod. A little leaven leaveneth the whole lumpe, by the conuersation and acquaintance with the wicked, wee become like them. Wherefore euen as one counselleth women that conceiue, to haue by their bed side the pictures of faire children, so must we haue faire examples before our eyes, to the end we may conceiue good thoughts, and bring forth good actions. *For what concord hath Christ with Belial? or what part hath hee that beleueth with an Infidell? wherefore come out from among them, and be ye separated saith the LORD, and touch not the vncleane thing.* 2 Cor. 6.

Finally touching that

E 5      which

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which you haue heard;  
namely, if there had beene  
tenne righteous men in So-  
dome, God would haue spa-  
red the Citie for their sakes;  
ye may learne how God e-  
steemeth his children, chu-  
sing rather the preservation  
of ten of his children, then  
the ruine of ten thousands  
of his enemies. He beares  
with the wickednesse of the  
world, and foreflowes his  
iudgements for his Church  
sake mixed with the world;  
so God would not send the  
floud till after *Methusalems*  
death, who dyed a yeare be-  
fore the floud; as soone as  
*Iofias* is dead, *Nebuchadnezzar*  
inbadeth the countrey  
of *Iudea*; the life of one ser-  
uant of God did support  
the

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the countrey, and keepe  
backe Gods iudgements.  
So soone as Saint *Augustine*  
was dead, the Citie Bona,  
whereof hee was Bishop,  
was wonne by the Vandals,  
and sacked by them; as if by  
the death of that good man  
of God, the rampiers and  
walles of the towne were  
fallen downe. Therefore the  
L O R D in the 57. Chapter  
of *Isaiab*, after he had saide,  
that the righteous man peri-  
sheth, and no man layeth  
it to heart, and mercifull  
men are taken away; im-  
mediately after hee makes  
the punishment of the  
wicked to follow, as a neces-  
sary sequele and conse-  
quence. *But draw ye hither*  
*yee sonnes of the Sorceresse,*  
*against*



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*against whom doe ye spore your  
selues? &c.* Nay which is  
more, God hauing lifted vp  
his hand, to turne vpside  
downe heauen and earth,  
because they are become a  
temple of idols, and the  
kingdome of the deuill, is  
stopped and withheld from  
doing it, because there are a  
few of the faithfull mingled  
among the wicked, least in  
rooting vp the darnell, hee  
should also plucke vp by  
the roote the good corne;  
therefore it is said to the  
soules of them that were  
slaine for the Word of God,  
that were vnder the altar,  
and cryed for vengeance a-  
gainst them that dwell on  
earth, *Apocal. 6.* that they  
should rest yet for a little  
season,

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season, vntill their fellow seruants, and their brethren that should be killed as they were, should be fulfilled; that being once done, the end of the world will necessarily follow: for should the world be so possessed by the diuell that God should haue no part in it? or should the Sunne rise onely to giue light to those that doe euill? It is therefore one of the reasons, for the which the faithfull are called the salt of the earth, Matth. 5. Because it is that part that preserues the rest of the Inhabitants of the earth, and protects the world from corruption.

And to apply thesethings to our selues, I esteeme that  
these

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these last dayes past, when  
our Churches were in great  
danger, God cast his eyes  
vpon vs; hee considered  
therein many mischiefes and  
maladies that infect the  
flocke; that couetousnesse is  
very rife among vs, so that  
wee esteeme of men as wee  
esteeme of bagges of mo-  
ney, that is to say, according  
to the money they haue,  
the man is esteemed as no-  
thing, as the bagge is no-  
thing esteemed. That every  
one tels lyes and liues subtil-  
ly with his neighbour. That  
destruction, hatred, suspiti-  
on are among vs, in the  
highest degree; that vsury,  
whoredome, and blasphemies  
are to be found among  
vs, to the great dishonour  
of

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of the Gospell, that so soone  
as there is neuer so little pro-  
speritie, excelsse, riot and su-  
perfluity of apparell doe in-  
continently appeare; and  
that charity towards the  
poore, and the zeale of the  
honour of God is waxed  
colde; while as the supersti-  
tious powre out their goods  
at the feete of an Idoll, doe  
lay foundations of new reli-  
gions, build Churches, giue  
offerings, buy masses and ser-  
uices at a great rate and with  
an extreame cost; that is to  
say, that superstition is ser-  
uent in them, but true reli-  
gion key-cold in vs; that they  
to make a molten Calfe, doe  
contribute euen vnto their  
jewels and golden eare-rings,  
whiles that the seruice of the  
honour

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honour of God is ill maintained.

For these causes he had already sent his destroying Angels, and had snatcht away his word from vs, had it not beene that euen hee the same vnto whom *Abraham* spake, who is his onely Sonne our Lord and Saviour Iesus hath stayed his wrath, and therevpon hee hath considered ten righteous amidst this corruption, that is to say, some few of the number of the true faithfull, and of holy soules that feare him, and groane vnder the generall corruption; for whose sake he suspends as yet his iudgements, and spares the flocke; and those perhaps not the greatest ones,



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ones, nor the richest, nor the most noble; but perhaps some poore, whom we know not, and to whom we, as vngratefull, con little thanks; He hath stopt and stayed Gods iudgements, and hath stood in the gap, and hath beene in the publicke commotion, like the lifting vp of the hands of *Moses*, that did more then *Iosuahs* sword; which is the obseruation that the *wise-man* makes in the 9. of *Ecclesiastes*, That there was a little City and few men within it, and there came a great King against it, and besieged it, and buile great bulwarkes against it; now there was found in it a poore *wise-man*, and he by his wisdom deliuered the City,

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City, yet no man remembred that poore man.

Seing then that the number of those that feare the Lord among vs, is the defence and the safety of the Church, and as King *Ioram* said of *Elisha*, the Chariot of *Israel*, and the horsemen thereof, for whose sake God pardoneth the rest: Let vs labour to increase the number of them; and that notten not thirty, not fifty, but that the whole troupe and flocke be truely the holy nation and the portion of the Lord. Let vs make our sinnes hold their peace that cry, and that their crie be overcome with the crye of repentance, which powres vnto the feete of our Sauour Iesus,

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sus, that precious ointment, with an holy griefe, and bedewes them with her teares as heretofore *Mary* did, whose teares were a thousand times more odoriferous, then her precious ointment, for this filled the chamber with a sweet pleasing smell, but her repentance is euen yet of good saour in the Church of God.

And in stead of that heauy burthen of sinnes, whereof Christ Iesus doth discharge vs, Let vs charge and take vpon vs his yoake which is easie, and his burthen which is light; whether by this yoake and burthen we vnderstand his crosse; or whether wee take it in  
generall

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generall for our subiection vnto his word ; that hereafter we haue no other will then his, no other trust and confidence then in his promises, no other ioy then in his loue.

And that wee may make vse of our vices, and giue to our desires a lawfull imploiment and occupation ; let not the violent haue hereafter any other violence, then that which taketh by force the Kingdome of heauen. Let vsurers giue themselves to giuing to the poore, for that is to lend vnto God by vsury. Let the couerous gather a treasure in heauen. Let the quarrellers make an irreconcillable warre against their vices.

Let

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Let the haughty and ambitious glory in the knowledge of God, and in that they are the children of the most high.

If ye doe so , God who desires not the death of a sinner, but his conuersion, whose compassions are alwaies open towards those that seeke him ; will watch for your safegard ; hee will blow vpon the enterprizes of our enemies, and will frustrate their hopes ; his providence shall be as a wall of fire about his Church. If you feare G O D, you will not feare men. Beare your selues couragious against mens threatnings, but tremble at Gods Word, who hath bought and redeemed you  
with



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with too great a price, to  
leauē you. He will not deny  
you things necessary for this  
present life, seeing that from  
the foundation of the world  
he hath prepared for you an  
euerlasting kingdome; as  
he himselte will proclaime  
in the last day. Come yee  
blessed of my Father, inherite  
the kingdome prepared for you,  
from the foundation of the  
world. To whom be ascribed  
all honour, power and  
dominion, for euer  
and euer, A-  
men.

**FINIS.**

A  
PREPARATION  
vnto FASTING and  
REPENTANCE.

By PETER MOVLIN, and  
translated by J. B.

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